

THE
CHURCHMAN'S MAGAZINE.

VOL. V.]

JANUARY, 1827.

[No. 10.]

COMMUNICATIONS.

1 PETER, iv. 6.

For, for this cause was the Gospel preached also to them that are dead that they might be judged according to men in the flesh, but live according to God in the spirit.

THIS is without doubt, one of the most difficult passages which can be found in the sacred volume. There is something so repugnant to all the conceptions we are taught to form of the nature of Christianity, in the notion of a gospel preached to the dead, that the first thought is an unqualified dissent to the plain obvious signification of the passage. We are constrained to believe, and because not a syllable has escaped from the lips of Jesus Christ, or his inspired followers, concerning a probation after death, that if men in *this* world do not perform the required duties of *faith and repentance*, the burden of every gospel message, there is then an end to every opportunity in the world to come, by which to achieve the work of salvation; and the consequence immediately follows, that the God who formed our religion, could not, in consistency with the faith he has required us to cherish, ever proclaim, or cause to be proclaimed, a gospel whose first and last demand upon men is, *repent, believe, and be saved*. Yet such a fact in opposition to all we believe, concerning the future con-

dition of mankind, it is the obvious tendency of this text to support; and it is this consideration which constitutes the principal cause of its difficulty to the minds of most of those who have treated of this passage. But with due deference to the opinions of all men upon this subject, and to the authority of our received version, it is conceived that the erroneous impression most likely to be made by the literal sense of this passage, and indeed every difficulty involved in it, arise from its faulty translation. It is therefore proposed, with the belief that it avoids all the difficulties of the present translation, and still keeps near to its obvious signification, to read the passage thus:—

Εἰς τοῦτο γὰρ καὶ νεκροῖς εὐηγγελισθῆναι ἵνα κριθῶσι μὲν κατὰ ἀνθρώπους σαρκὶ ζῶσι δὲ κατὰ Θεοῦ Πνεύματι.—
For, for this (account,) even to the dead, have been proclaimed these glad tidings, that they, like men, should be judged in the flesh, but live forever, like God, in spirit.

Our defence of this translation is as follows:—

The phrase, *Εἰς τοῦτο*, might be translated “in reference to this,”—because it very naturally seems to have a bearing upon the “account” (λογον) mentioned in the preceding verse, “who shall give account to him that is ready to judge the quick and the dead.”

To this effect are the fol-

lowing : Gal. iv. 11, φοβουμαι υμας μη πως ειχη κεκοπιακα εις υμας.—“I fear for you lest I have toiled in vain, in reference to you;”—so Eph. iii. 16, “that he would grant you according to the riches of his glory, in reference to the inner man to be powerfully strengthened by his spirit,” (κρατιωθηναι δια του πνευματος αυτου εις τον εσω ανθρωπον);—so again, Luke vii. 30, “but the Pharisees and Lawyers rejected the counsel of God in reference to themselves,” (εις εαυτους)—so among classical writers also, as Xenoph. Anab. i. 9, 10, εις δικαιοσυνην, quod ad justitiam attinet—(vide Schleusneri Lex. in locum.) It is however of little consequence whether this be conceded or not; the most ordinary translation of the proposition εις, even “for,” will afford the same sense, and support the same reference to the “account” mentioned in the preceding verse, “For, for this (account),” &c.

The word ευηγγελισθη, in the received version, translated the “gospel was preached,” does not of necessity demand, nor indeed can it always with consistency bear such an interpretation. The import of this word according to the LXX. (whose authority is great upon this subject; because, out of their version are taken all quotations in the New Testament,) cannot of course justify this a translation, for such a thing as a gospel in our sense of the word, at the time of its formation, was not known. Hence its uniform signification with them is, that of the Hebrew word which it translates, and is thus given in almost all instances by our translators in the Old Testament—it merely signifies, “to proclaim good tidings.” But it should seem as though the same passages in the Old, when transfer-

red to the New Testament, were doomed to lose their obvious sense, and assume a new one, apparently more in unison with the language of the new religion. Thus, in that passage which Christ read in the Synagogue, from the Prophet Isaiah, “The spirit of the Lord is upon me, because he has anointed me to preach the Gospel,” &c. although such a sense of the word (ευαγγελιζω) never entered the mind of the Prophet; our translators have accommodated its signification to modern Christian language, while (as Campbell justly remarks), the meaning would have been more perspicuously conveyed, and its beauty and energy would have been better preserved, had they adhered more closely to the sense of the Old Testament.—These remarks, it is thought, will apply to the word used in our text. It is not, it must be conceded, absolutely necessary here, to give it its technical meaning, of “preaching the gospel.” The perfect sense is preserved by translating it, “proclaiming good tidings.”

Our reasons for doing so in this case are, first, because we are justified in it by examples which our own translators have set us—for instance, “how beautiful are the feet of them that preach the gospel of peace, and bring glad tidings (των ευαγγελιζομενων) of good things,” and again, Luke i. 19, “I am Gabriel that stand in the presence of God and am sent to speak unto thee, and to shew thee these glad tidings,”—so 1 Thes. iii. 6, “But now when Timotheus came from you unto us and brought us good tidings (ευαγγελισαμενον) of your faith and charity;” all this, it is almost needless to add, is the necessary meaning in which all

classical authors use the word, (as may be seen by referring to the quotations made by Parkhurst, (in locum) from different authors).—The second reason is, that preaching the gospel to the dead is at war with all our ideas concerning the state of the dead—ideas which we have imbibed from the word of God.

It will readily be perceived, that by this proposed translation, a peculiar signification is given to the particle *iva*; in defence of this, therefore, let it be observed in the first place—

That the form of the sentence, and the use of this particle according to the received version, conveys the idea, that the gospel was preached to the dead for the express purpose that they might be judged according to men in the flesh, but live according to God in the spirit. Now there are two objections to this idea: in the *first place*, such a purpose insinuates, that previously to this preaching they could not have justly been judged in this manner, and thus made to live, and therefore that the preaching of the gospel to them, gave them privileges they never before possessed—even giving them a right after death, of exercising that faith and repentance, without which no one “can live in spirit according to God;” and putting them again into a state of probation, in which it would depend altogether upon their having or not having these virtues, whether hereafter, at the day of judgment, they should be acquitted or condemned.—And not only so, but in the *second place*, it affirms that the gospel was thus preached to the dead; and the final cause of it, or the necessary consequence would be, that all the dead thus evangelized, would not only

be judged in the flesh, but be acquitted and live forever like God in felicity—Than which, no two things can be found more repugnant to the spirit and doctrines of the gospel. To avoid these consequences, the sentence has been so arranged in the proposed translation, as to make *iva* express, not the final cause, but exegetically to denote what was preached.

And in defence of this use of the particle, it is in the *second place* to be observed, that such is its sense in various parts of the New Testament, and such too is a correct and classical use of it. In point are the following quotations:—1 John iii. 23, “and this is his commandment, that (*iva*) we should believe,” &c.—so John xvii. “this is eternal life that (*iva*) they might know thee, the only true God, and Jesus Christ whom thou hast sent,”—so again xvi. 30, “now are we sure that (*iva*) thou knowest all things, and needest not that any one should ask thee (*iva*) *τις σε ερωτα;*”)—so John xv. 8, “herein is my Father glorified that (*iva*) ye bear much fruit,”—and again, 1 John iii. 1, “behold what manner of love the Father hath bestowed upon us, that (*iva*) we should be called the sons of God,”—and so, verse 23, “and this is his commandment, that (*iva*) we should believe on the name of his Son,”—so Luke i. 43, “and whence is this to me that (*iva*) the mother of my Lord should come unto me,”—and again, 1 Cor. ix. 18, “what is my reward then! that when I preach the gospel I may make the gospel without charge,” *iva ευαγγελιζομενος αδαπανον θησω το ευαγγελιον του χριστου.* This is also a classical sense, for instance, Sophocl. Ajax. Flag. v. 316—*μηδεν μεγ’ επιης ουχ’ ορας ινα ει κακου* (see

Schleusneri Lex. in loc.) It is for these reasons that we feel justified in so disposing the text that *να* should not express the final cause, or the designs for which the gospel was preached to the dead, but avow *what* was preached to them. Hence in this case, the conjunction has all the force and meaning, which a pronominal adjective would have in its situation.

The translation of *κατα* by the word "like," is supported in the following instances in point—Rom. iii. 5. "But if our righteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance? I speak *as a man*"—*λέγω κατα ανθρωπον*.—So 1 Cor. iii. 3. For ye are yet carnal, for whereas there is among you envyings and strifes and divisions, are ye not carnal and walk *as men*? (*κατα ανθρωπων*).—So 1 Cor. xv. 23. "If after the manner of men, I have fought with beasts at Ephesus, &c.—So again, John ii. 6. And there were set there after the manner of the Jews, (*κατα Ιουδαιων*) six water pots of stone.—And again Gal. iv. 28. "Now we brethren, as Isaac was, (*κατα Ισαακ*) are children of the promise."—So Eph. iv. 24. "Put on the new man which after God (*κατα Θεον*) is created in righteousness and true holiness."—And again, 1 Pet. i. 15. "But *as he which hath called you is holy*, (*κατα τον καλεσαντα, αγιον*) be ye also holy."

This is too, a classical sense of *κατα*. Thus Lucian, Reviv. tom. 1 p. 388, (as quoted by Parkhurst in loc.) says, *κατα την μελιτταν, απανθισαμενος*—"sipping flowers, like bees."—So Plato, (as quoted by Schleusner,) Apol. cap. I. *ου κατα τουςτους ειναι*—not to be like those. So again Arrian Exped. Alex. III.

27, 10, (as quoted by Sch.) *ου κατα τους βαρβαρους πολιτευσαντες*, not waging war *like* those barbarians.

The use of the word *Ζωσι*, (here translated *live for ever*), is supported by the following quotations. It evidently has this signification in John iv. 11. "Sir, thou hast nothing to draw with, and the well is deep, from whence hast thou that living (*Ζωοντα*) water." Now it appears, by the succeeding conversation held between Jesus Christ and this woman, that the former meant, by living water, that which should never fail—for says he, "whosoever shall drink of this water (meaning the water of the well) shall thirst again. But whosoever drinketh of the water that I shall give him, shall never thirst, but the water that I shall give him, shall be in him a well of water springing up into *everlasting life*." So also 1 Pet. ii. 3, 4. "If so be ye have tasted that the Lord is gracious, to whom coming as unto a living (*Ζωοντα*) stone, disallowed indeed of men, but chosen of God, and precious,"—in which evidently by *Ζωοντα*, he means to denote the perpetuity of Christ's existence.

We have thus said all that is necessary, in defence of the different significations of those words in the text, which, in our opinion, require a different version from that which they have in our received translation, in order to clear up the difficulties involved in it.

But lest it should be thought that a new translation were useless, because the common interpretation given to the passage makes it sufficiently perspicuous, seems to form a perfect sense, avoids the error which the obvious meaning certainly supports, even that of a gospel preached to the dead, and at the same time is in accordance enough

with the scope of the context, let us examine this interpretation, and see if it bear the marks of a correct explanation.

The common exegesis given to this passage, is expressed in the following paraphrase of it taken from Macknight :

" Besides, to encourage you to suffer death for Christ, know that for this purpose, the gospel hath been preached even to the dead in sin, to the Gentiles, to assure them, that although they may be condemned to death indeed by men in their fleshly body, as Christ was, yet shall they live eternally by the power of God in their spiritual body, as Christ now liveth."

Every one will see, that according to this interpretation, the apostle, in the text, is supposed still to continue the exhortation with which he had commenced the chapter. He had, in the previous chapter, been speaking of the death of Jesus Christ, and he takes occasion in this to exhort those to whom he was writing, who were for their profession of Christianity, every day exposed to persecution, to arm themselves with the same patient resignation under suffering, which he had evinced ; because that he who possessed this temper of mind, having overcome the fear of death by it, has thereby freed himself from sin—And thus freed from sin, he no longer as formerly is guilty of those vices which defiled the Gentiles,—and in committing of which they think it strange that Christians do not after their example pursue. Then he strikes upon the solemn thought of a judgment to come, as a thought which should silence their fears of persecution and death—And moreover, in the text, speaks of the gospel which was preached to these per-

secuting Gentiles, even that gospel which teaches that although the hand of violence may destroy the body, yet the hand of God will sustain the soul for ever in heaven. Now all this may be in perfect unison with the context, if it can be supported. But does it not seem a forced interpretation to make such a sentence as this : " For for this cause was the gospel preached to the Gentiles, that they might be judged according to men in the flesh, but live according to God in the spirit"—convey an exhortation to patient sufferance of persecution ? Besides, granting that by management, by force, distortion, and a plentiful supply of explanatory clauses, to fill out the meaning, all this may be made to suite well with the context ; yet it is not necessary that such an accommodation should be effected. We are not always obliged to modify a text so as, in every instance, to make it fall in with the general tendency of the thought before it : because such a modification, in almost all the apostolical writings, and *emphatically* in those of Peter, is altogether impossible, without materially altering the thought, and giving the apostle such an air of profound thinking, which he may not perhaps be allowed to possess. In illustration of this very position, there cannot be found an instance more in point than the latter part of the chapter, which immediately precedes that of our text. From the 13th verse to the 17th, he had spoken consolatory of the sufferings which the Christians were doomed to bear. " Who says he that will harm you if ye be followers of that which is good." " But, and if ye suffer for righteousness' sake *happy* are ye—and be not afraid of their terror neither be troubled." " For

it is better, if the will of God be so, that ye suffer for well doing than for evil doing."—Then speaks he of the death of Christ, as a theme calculated to strengthen the patience, and this leads him, though without any connection with the precious exhortations, to the subject of Christ's descent into hell, preaching to the antedelvians, for whom the long suffering of God waited in the days of Noah; and then he concludes the chapter by comparing our baptism to the flood, which, floating the ark, was salvation to its occupants, while it was death to all else of the world. Now it is next to impossible, without the most violent distortion to make the descent of Christ into Hades, and Christian baptism, in any sort, to be a continuation of his discourse concerning suffering Christians.—And indeed it is not any way necessary that they should be, for the epistolary form of writing, which he chose, and the nature of the subject of which he was treating, did not require such perfection of order, as we should demand in a logical discussion, or a mathematical demonstration. With due submission to the opinions of learned men upon this subject, it is conceived that the common interpretation given to the text, and the efforts made to keep its meaning within the scope of the preceding verses are as much exposed to the charge of error, as it would be a distortion to force the descent into Hades, and Christian baptism, into an exhortation to patient endurance of persecution.

But aside altogether from this, let us see if *vexpous* will bear the signification which this exegesis gives it, viz. dead in sin, for with this, the interpretation must stand or fall.

Now it is conceived that *vexpous*

never denotes spiritual depravity; in the New Testament, unless it be attended by some explanatory word, or else where the nature of the sentiment requires it.—Thus, in this sentence, "thou hast a name to live and art dead," the obvious sense is figurative, the whole sentence is metaphorical;—and again, "awake thou that sleepest and arise from the dead and Christ shall give thee light;" here too, all is evidently metaphorical,—the last expression "Christ shall give thee light," pointing to the meaning as having a decided reference to the spiritual condition. But the text, "let the dead bury their dead," may be thought an overthrow to this position. But would any reasonable mind, unless puzzled for an explanation, think that an individual, who wished to enlist himself in the cause of Christ, but first begged the privilege to pay his last duties to the remains of his father, would be denied in this high wrought and figurative language, "let the dead in sin bury their dead." Besides, what reason can there be given, why *vexpous* should be figurative in one place, and yet in another, and that too in the very same sentence, possess its obvious plain sense. "Alii contra loquendi usum per *vous vexpous* intelligunt, mortuorum, aut funerum curatores, (Schleusner in loc.) But in this case there are neither explanatory words to fix the nature of *vexpous* to the spiritual state, nor is there any thing in the sentiment of the text, which requires a metaphorical signification. And it is a standing rule of interpretation, never to spiritualize unless where either of these explanatory words, or the nature of the idea demands it.—To this rule we cleave, and we therefore cleave to the plain sense of *vexpous*. OO.

For the Churchman's Magazine.

REV. AND DEAR SIR—

Being willing to assist in keeping along the Magazine, while it is fated to exist, and wishing to aid you in your arduous undertaking, I send you the following fragments which have come under my hand; and which you are at liberty to use.

A. S.

"Thy God hath anointed thee with the oil of gladness above thy fellows."

Ps. xlv. 7.

Lo! friendship waits, where yet life's ling'ring lamp
Holds out to burn; and love with all her care,
Applies the oil of gladness.

The spot is sacred—
Plac'd in the verge of heav'n, and on the shore
Of that vast ocean, whose unceasing waves
Roll, near the utmost limits of this vale
Of woe; 'tis consecrated by the prayers
Of piety, and pity's tears.

There Faith, upon her sure
And steadfast anchor, leans; her eye in heav'n.
Hope, pois'd on equal wings, above the fogs
Of sense, clings to the footstool of the Son
Of God. And Charity, immortal maid,
Fair rob'd in white, wherewith she hides the faults
Of human kind, high soars to brighter worlds:
And there will live, to be for ever bless'd,
And bless, where tongues shall never cease.
Such grace fair inspiration breath'd; and then,
A momentary brightness of the flame,
Relum'd the scene, as with a living coal
From off God's holy altar; and giving
Presage of a cloudless—an eternal
Day; left after it, increasing brightness,
Like the just man's path—a sweet remembrance:—
A fragrance grateful, as the sacrifice
At eve; or incense set, like pray'rs of saints,
Before the mercy-seat of Heav'n.

A.

WHAT IS OUR LIFE?

The season of youth
Is delightful and gay,
Its pleasures are great,
But alas! must decay.

The cares of the world,
Its commotions and strife;
As time rolls along,
Will embitter this life.

But yet, 'mid scenes where thorns abound,
And rosy pleasures grow,
The fruits of virtue may be found,
And bliss begin below.

To cull these fruits is wisdom's part.
'Tis this exalts the soul,
This treasure cheers the drooping heart,
When waves of sorrow roll.

A.

He, that by diligent application of the means in his power, causes a spear of grass to grow, or rears successfully a tree, which affords him and others fruit, is thought to benefit mankind more than those whose breath is spent in idle commendation of industry. And he, who from faith, as a grain of mustard seed sown in the soil of a good heart, cultivates with pious care that great tree, whereon are fruits of righteousness of every description; and whose branches spread wide, to shelter the defenceless, and to feed the hungry, confers a lasting benefit upon the world, by ennobling the Christian character. And when at last, the blessing of him that was ready to perish, shall come upon him, he will find his 'labour not in vain in the Lord.'

S.

That philosophy, which clothes its instructions in the plain garb of common sense; illustrating and enforcing the dictates of reason, by truths of revealed religion, deserves more the regard and esteem of mankind; than that which soars above the ordinary walks of life, loses itself in the mists of speculative science, and is lost to the world; while it 'leads to bewilder, and dazzles to blind.'

S.

For the Churchman's Magazine.

Some rules to be observed on the Lord's Day.

1. Rise early; call upon the Lord thy Maker in secret, thanking him for his kind protection the past night, and imploring his presence and direction through the present day.

2. Be sure to read a portion of the holy Scriptures, and meditate awhile thereon, that thou mayest feel the importance of it, and receive not only instruction, but comfort in the perusal.

3. Prepare thyself to go to Church, immediately after thou hast united with thy family in their devotions, and taken thy breakfast, that thou mayest be *there* before the public worship begins.

4. Reflect, whilst thou art on thy way thither, where, before whom, and upon what business, thou goest to the house of God.

5. As thou enterest the Church, consider the holiness of the place, take off thy hat with all due reverence, and walk with seriousness to thy pew.

6. When thou comest into it, kneel with humility, and offer up some private ejaculation to God for his blessing upon thee, upon the minister, and upon all who shall now assemble with thee.

7. Meditate awhile in silence, before the service begins; collect in thy wandering thoughts, and strive for a composed mind, that thou mayest worship God in spirit and in truth.

8. Be cautious to stand, or kneel, or sit, as the rubrics or custom shall direct; and let the attitude of thy body, always bespeak the reverence and humility of thy soul.

9. Unite with, or respond to the minister; answer *Amen* wherever thou art required so to do, and let thy voice be modestly loud, devotional, and fervent.

N. B. I am inclined to think, that, in the hymns and psalms, yea, and in all their answers, the voice of the people should be louder and more energetic than that of the minister. While he acts as an advanced guard to an army, they act like

the main body. "The kingdom of Heaven suffers violence, and the violent take it by force," says Christ; that is, God permits the minister to be in good earnest with him, ardent and zealous to obtain his favors; but then, before he grants them, it is necessary that the still greater and more powerful zeal and energy of the people should be joined to his exertions. The laity must pray for themselves, as well as have the minister to pray for them, if ever they would succeed in obtaining God's blessings.

10. Duly appreciate the prayers and sermon, and remember that in the former you converse immediately with God, but that in the latter you only hear the instructions or advice of a sinful mortal like yourself. Let the prayers and praises of the Church, together with the Scriptures read to you, be therefore the first and grand object of thy assembling with the people of God.

11. Be careful at all times, to live the life of a Christian, that whenever the Sacrament of the Lord's Supper shall be administered, thou mayest be ready to receive it. Never turn thy back upon the altar. If thou shouldst be tempted at any time to do it, call to thy recollection the affectionate inquiry of thy Saviour to the twelve when some of his disciples forsook him; *Will ye also go away?* and imagine these words as addressed to thee, and let thy answer be the same with St. Peter's, *Lord, to whom shall I go? Thou hast the words of eternal life.* Christ is the bread that came down from Heaven, upon which, whomsoever feedeth, he shall eat, and live forever.

12. Never leave thy pew in haste, but as thou hast knelt down to receive the blessing, so

shouldst thou abide a little in the same humble posture, to offer up to God thy sincere and hearty expressions of gratitude for the instructions and comforts thou hast this day enjoyed in his house.

13. When thou returnest home, do it in the fear of God, and let thy conduct, both by the way and in thine own habitation, show that thy Heaven-born soul has been taught of Jesus!

SENEX.

For the Churchman's Magazine.

Why do not Episcopalians feel more interest in the various benevolent Societies, under the direction of members of their own communion?

This question is sometimes asked by those who have taken an active and zealous part in these institutions. They are often disheartened by the lukewarmness and indifference of Episcopalians. They compare their own success with that of other denominations, and the comparison excites grief and mortification! Their exertions are not sustained, they relax their endeavours, and their own zeal is cooled by the coldness of their brethren. Hence the painful feelings are excited, which originate the question at the head of this article. Two answers may be given to this question, either of which may be satisfactory, but neither of them can justify the fact on which it is founded. The first is, that Episcopalians are less acquainted with the existence, nature and importance of these societies, and have less sectarian zeal, and it may be added, less of that *spirit-stirring concern* for the salvation of souls.

which give energy to the plans of benevolence, than other denominations. Exceptions to this there are undoubtedly ; but we fear that, of our Churches generally, it is too true. They may perhaps have zeal and bounty enough, within the limits of a parish, or Diocese, but their benevolence is not of that expansive kind which would throw their bread upon all waters, and aim to bring within the sphere of its influence all kindreds and tongues.

We trust the time is not distant, when Episcopalians will be fully acquainted with the existence, nature and importance of their benevolent societies ; and pursue their interests with a unity, zeal and energy of Spirit, not surpassed by what we see in other denominations. We are not unwilling, if the phrase may be allowed, to be provoked to zeal and good works by their example.

The second answer is, that the same efforts have never been made to excite their interest in these societies ; the same *artifices* have not been adopted, and the same patient and persevering application to their liberality in public assemblies, and from house to house, have not been exerted among Episcopalians, which have operated so long and with such great success among other denominations.

Deeply as I feel for the prosperity of our benevolent institutions of every kind, I have no wish to see all the measures adopted by other denominations, put in operation among Episcopalians. Nor do I wish to see their funds rolled up by solicitations, collections, contributions, donations, &c. &c. from other denominations. But I hope that every fair and honourable means will be adopted to enlist the feel-

ings and engage the liberality of Episcopalians in behalf of their own societies. Until this is done, our communion cannot free itself from the reproach of other denominations ; nor will the bounty of Episcopalians cease to add to the immense amount of their funds, and to extend the field of their operations, without credit to themselves, or benefit to their Church.

A FRIEND TO MISSIONS.

For the Churchman's Magazine.

Why do not Presbyterians and other denominations, reciprocate the aid which Episcopalians afford them by contributing to the funds of their institutions ?

The fact on which this question is founded, has been pretty generally observed. It is well known to those who have gone beyond their own communion to ask pecuniary contributions. The exceptions have been very few. On the other hand, Episcopalians have been rarely called upon by other denominations, when they have not given, for the most part, freely, and often liberally.

The answer to this question, is to be found in the fact, that other denominations feel it to be a duty to concentrate all their means in promoting the prosperity of their own institutions. And Episcopalians, aware of this fact, and in general feeling that there is no propriety in asking them to assist in building up institutions of the Church, do not extend their solicitations among them. In the few instances in which it has been attempted, there has been discovered reason enough, to deter from it in future.

Episcopalians will be called upon for donations and subscriptions, for the benefit of institutions beyond their control—in the management of which they have no interest, until they have resolution enough to refuse, or the *solicitations* of the friends of those institutions be reciprocated.

G——D W——L.

For the Churchman's Magazine.

TO THE EDITOR—

In looking over the Connecticut Observer, for Nov. 6, I was not a little surprised to find the following article with, what I believe printers call a *heading*, in large capitals:—an artifice undoubtedly designed to direct the attention of the readers of that paper to the danger of *high Church principles*, and to brand them with the appellation of *heresies*. It is no apology for the Editor, that he found the article in the Western Recorder with, or without the *capitals and notes of exclamation*. The article referred to, is sent as printed in the Observer, and if you are willing to insert this brief notice of it in the Magazine, please to reprint it in the same style.

‘HERESIES OF THE HIGH CHURCH!’

“YOUR DEPRAVITY IS NOT YOUR CRIME, but your MISFORTUNE.”

“BAPTISM BY WATER, is the SCRIPTURAL REGENERATION; and CONFIRMATION OF IT, by the SAME HANDS, the SANCTIFICATION OF THE SOUL!”

‘Who would have thought it possible for the enlightened Bishop of New-York to advance such

monstrous sentiments as these.—We wish it might prove a mistake: But our correspondents, Philo, in the last Recorder, and Matthew, in the present, use the most positive language in asserting that *he did advance* these sentiments, and *advocate* them, in his late western tour; and we have not given place to their communications, without KNOWING *who wrote them!*

‘Western Recorder.’

In this State, and in his own Diocese, perhaps I ought to add, throughout the Union, the character and sentiments of the *enlightened*, evangelical, zealous, and indefatigable Bishop of New-York, are too well known, and too justly appreciated, to be affected by this, or any other thing of the kind.—He is undoubtedly what is commonly denominated a high churchman in his principles; but I would to God that all churchmen were *not only almost, but altogether such as he is*.

My surprize was, not so much that the sentiments in *small capitals* were imputed to him, as that the imputation should have been reiterated by the Observer, when it could not have been unknown to the Editor of that *newspaper*, that the heresy contained in the first paragraph quoted, *monstrous* as it is, has been advanced and ably defended, within these few months, at Yale College, for so many years the centre of Connecticut and Congregational orthodoxy, *ex cathedra*, by the Rev. Professor Fitch. I have no hesitation in expressing my belief, Philo and Matthew of the *Western Recorder* to the contrary notwithstanding, that Bishop Hobart neither *advanced* nor *advocated* his clear and just scriptural sentiments

on these topics, in language which would justify these representations of them. It is not, therefore, my intention to defend Bishop Hobart against the imputation of High Church heresies. His character is enough to repel from him the charge of heresy—even if it came from a quarter more entitled to respectful consideration. Defence, in my opinion, is altogether unnecessary. I shall therefore drop the subject, after directing the attention of your readers to an extract or two from Professor Fitch's discourses on the Nature of Sin, and from the published works of the Bishop, in which he *has* advanced and advocated his sentiments on the doctrine of regeneration and sanctification—only requesting the reader to recollect, that consistency is a characteristic of Bishop Hobart.

"God, in his moral government, takes not cognizance of any thing as sin, except on the basis of a law which is violated in the conduct." "Nothing in Adam or in his descendants, is itself sin, or recognized of God to be such, in any form or instance, except those acts in which each *personally violates known laws*."—*Fitch's Dis.* p. 3.

What then is his depravity, if it be not his MISFORTUNE? Certainly, in the judgment of the learned Professor, it is not morally or metaphysically, in the abstract or by consequence, his CRIME.

"It is the violation of [moral obligations] such as are known to him, or *knowable*, that is reckoned against him [a given moral agent] as a sin, and that only." "No accusation of conscience can ever arise except on the ground of our having violated a known obligation. I have never felt a compunction of

conscience in my own case, but on such grounds; and I assume it as a fact that no others ever have."

"The conviction of our consciences is irresistible, that sin lies in nothing else but the acts in which we violate known obligations. If sin lies in any thing else *beside* this, then we never feel remorse of conscience for it." *Ib.* pp. 6 and 7.

"When they have no particular theory to maintain—when they are acting out in life the unbiassed dictates of their sense of justice [men] restrict all sin to the conduct of moral agents in which they violate known obligations." p. 8.

"The plain tenor of the commands of God, if nothing else be taken into view, is enough to convince you, that God holds moral agents responsible only for their actual choices or voluntary acts." p. 9.

"The agent never does or can commit sin, without a natural ability at the same time to do otherwise." "Nor can I conceive the reason why any should depart from this simple view of the subject, and attach a *physical* and *created* property to the *constitution* of the agent as *sin*, unless it lie in a supposed *necessity* of such theory, in order, most successfully, to account for *its certainty*, and to meet the errors of the Pelagian and Arminian schools." p. 14.

It is no part of my design to inquire of what *school* our author may be, or to ascertain how his system of *certainities* can be made to coincide with the old school theology of Yale, or the system of *totalities* which has come down to us from the Theological chair of Geneva,—though I may find leisure, at some future period, perhaps, to place along side of these quotations, some

extracts from the Platforms of former days, and the Westminster Confession, and perhaps from the Institutes of Calvin. Perhaps the two discourses of Mr. Fitch, in respect of these formularies of faith, may be considered as containing a redeeming clause in the following passage: "Total depravity consists in nothing else, than in all the continued volitions of the agent being actually wrong; and the moral causes which determine the agent to one given choice, consistently with the perfect sinfulness of such choice; may determine him to a continued train of sinful volitions, consistently with the perfect sinfulness of the whole train." p. 16. But "no sin really pertains to [a moral agent] any farther than exists in the evil determinations he has actually adopted up to the present time under this influence," the ground of certainty created by the first sinful volition.

"In the connection of Adam with his posterity, no sin of his is reckoned theirs. For, no sin can exist in his posterity but in those acts in which they severally disregard duty; and consequently no sin can be correctly reckoned theirs, which took place, as did that of Adam, before they existed and acted, and entirely separate from their own agency. It is my intention simply to deny that the sin of Adam is so reckoned to be theirs, as that they are *blamed* for his sin itself, as that they are *culpable* for his act of transgression." p. 23. "Nothing can with truth be called [man's] original *sin*, but his first moral choice or preference being evil; which original determination of will or moral purpose, operates, in addition to his original *susceptibilities*, as a ground of his succeeding acts being sinful." p. 28.—

"The scriptures speak of nothing sinful in the original nature of man viewed in distinction from his actions. The asserted theory of the scriptures, therefore, is not that nature is itself sinful, but that it is the certain occasion why the accountable being himself sins."—p. 30.

It is not my intention to cavil at the doctrine, so often and clearly stated by the learned Professor: nor to place it in *contrast* with the sentiments of Pelagius or Socinius; or that much misrepresented, but great divine Arminius; much less to contend for its orthodoxy, or to charge him with having *advanced* and *advocated* HERESY. The Editor of the Observer will, I trust, compare it with the *heresies of the high church*. I recommend the subject to his consideration, with one more quotation from these able Discourses.

"Yet there are some who feel afraid of the position [the denial of the culpability of Adam's sin], in as obvious a noon-day light as it seems placed by this present subject, lest, if they admit it, serious consequences should arise to the scriptural representations concerning the connection of Adam and his posterity. Just as if the scriptures were not in this case free from asserting the *manifest absurdity*; and as if they themselves were under no obligation, in maintaining the truth of the scriptures before their fellow-men, to disconnect every absurdity of their own from the purity of their representations." p. 23.

I shall now extract a passage or two from Bishop Hobart's published sentiments on the subjects of regeneration and sanctification, not for the purpose of defence, but to

exhibit his views and the doctrine of the Church on these subjects, as connected with baptism and confirmation :

“ There is a distinction expressly made in Scripture, uniformly preserved in all the writings of the Fathers, and pervading all the offices of our Church, between that change in our spiritual state which take place in baptism, and that change of heart and life from sin to holiness, to obtain which, through the sanctifying influences of the divine Spirit, is the great business of the Christian, and which alone can secure to him his baptismal privileges. The *change of spiritual state* produced in baptism, is styled in the language of Scripture, of primitive antiquity, and of our Church, *Regeneration*. The *change of heart and life*, is styled *Renovation*, the ‘renewing of the mind,’—the renewing of the Holy Ghost.’ ”

Bp. Hobart on Confirm.

“ In the sacrament of baptism, we are taken from the world, where we had no claim to the favor of God, and are placed in a state of salvation, in the Christian Church ; where, on the conditions of true repentance and faith, we enjoy a title to all the blessings and privileges of the Gospel covenant. In this sense, as it respects a *change of state*, baptized persons are *regenerated* : according to the Apostle, who expressly calls baptism the ‘washing of regeneration,’ distinguishing it from the renewing of the Holy Ghost. ‘According to his mercy he saved us, by the washing of regeneration and the renewing of the Holy Ghost.’ ” *ib.*

“ But neither did the Apostles, nor does our Church, consider baptismal regeneration as availing to final salvation without the ‘renew-

ing of the Holy Ghost.’ The Apostles, in their Epistles, consider Christians as *elected* into a state of salvation, and then exhort them to ‘make their calling and election sure.’ ‘Ye are washed, ye are justified, ye are sanctified,’ is their language to whole bodies of Christians. They are thus considered as ‘justified’ in baptism, that is, put into a state of conditional favour with God ; and are then exhorted to ‘walk worthy of their holy vocation.’ They are considered as in a certain sense ‘sanctified’ in baptism, that is, as having received the Holy Ghost to be the principle, the agent of their sanctification ; and are then exhorted to ‘work out their salvation,’ ‘to grow in grace,’ to ‘put off the old man, and to put on the new man, which, after God, is created in righteousness and true holiness.’ They are considered as having received in baptism the ‘adoption of sons,’ and a title to the heavenly inheritance ; and are then exhorted to ‘take heed, lest a promise being made them of entering into God’s rest, they fall short through unbelief.’ Christians who fall into sin after baptism, are not exhorted to be regenerated, but to repent, and to be ‘transformed by the renewing of their minds.’ ” *ib.*

“ Thus sanctioned by scriptural authority, our Church distinguishes between *Regeneration*, or the change of our spiritual state ; and *Renovation*, or the change of heart and life.” *ib.*

“ Those who have thus ratified in sincerity their baptismal engagements, may be fully satisfied, that, by the imposition of hands, which is the sign of God’s favour and goodness, the grace of God’s Holy Spirit, and all the inestimable privileges of their baptism, are assured to

them ; they may rejoice in the confidence that they are, indeed, "members of the family of Christ, children and sons of God, and heirs of the kingdom of Heaven;" and that he whose mercy hath thus assured to them these new and lively hopes, will continue to be their Father, and to vouchsafe to them the grace to "walk as children of the light," to "cast off the works of darkness," to "purify themselves from all iniquity," that thus they may be rendered meet for the joys of their heavenly inheritance."

"This is the ordinance of divine appointment, for the especial purpose of the ratification of the vows of baptism ; and which, by the laying on of hands, seals to those who worthily receive it, the mercy and grace of God."—*Ib.*

"The righteousness of Jesus Christ is the meritorious cause of our justification." "But the ordinances are the principal means and pledge of this holy grace. By *baptism*, on our professing sincere faith, we are placed in a justified state, that is, in the language of the Church, "called unto a state of salvation." According to the declaration of the Apostle—"As many of us as were baptized into Jesus Christ, were baptized into his death;" that is, not only into a profession of his laws and doctrine, but into a conditional participation of the merits of his death."

Bp. Hobart's Sermons.

"Regeneration, and renovation, are terms of distinct signification. By *regeneration* is meant, our being born again into a new, a justified state, in baptism ; that is, a state in which we are conditionally entitled to the blessings of salvation. And *renovation*, or "the renewing of the Holy Ghost," means that change of heart and life, through the ope-

rations of the Divine Spirit, which is necessary finally to secure to us the privileges of our baptismal justification. The Apostles do not call on baptized Christians to be regenerated, but to "be transformed by the renewing of their mind," and thus to "make their calling and election sure;" to secure the blessings of that state of salvation or justification into which they are called by baptism. And thus our Church, while in all her services she considers baptized Christians as "regenerated," as "called into a state of salvation," as made "members of Christ, children of God, and heirs of the kingdom of heaven," prays that they may be "renewed by God's Holy Spirit;" and exhorts them to "die unto sin, and to rise again unto righteousness," that they may finally secure the privileges of their justification, may inherit God's everlasting kingdom. The error would be fatal which would suppose that no other spiritual change is necessary than that which takes place in baptism. On our exercising true and lively faith, the justification, received in baptism, is assured to us in the ordinance of *confirmation*, which is a pledge to those who, in faith, ratify their baptismal vows, of God's grace and favour." *ib.*

"The ordinary or common influences of the Holy Spirit, of which all Christians partake, are those by which he enlightens their minds ; sanctifies their wills ; renews their affections ; governs and directs their actions ; and quickens, consoles, and preserves them in the spiritual life." *ib.*

"But where the Gospel is revealed, in order to the exercise of a living faith, to the production of all good works, to the complete renovation and sanctification of the soul, the peculiar influences of the

Divine Spirit are necessary. These are to be obtained by *union with the Church*, which, as "his body," Christ animates with his spirit.—Accordingly in the sacrament of *Baptism*, which unites us to his Church, we become entitled to the influences of the Holy Spirit, as the agent of our spiritual life. In the ordinance of *Confirmation*, worthily received, he sheds on us his renewing and strengthening power, his manifold gifts of grace." *ib.*

"It is of the utmost importance to distinguish between the *regeneration* of baptism and that "*renewing of the Holy Ghost*," that "*renewing of the mind*," of which all baptized persons must be the subjects, in order finally to entitle them to the privileges of their baptism. Without this renewal and sanctification by the Divine Spirit, their baptismal privileges will only increase their condemnation." *ib.*

For the Churchman's Magazine.

MR. EDITOR—Many things have been said and written, within the last few years, to bring what are called High Church Principles into disgrace. I am aware that this has, in some measure, been countenanced by the *nominal* existence of a high Church, and a low Church party, among those who are denominated Episcopalians. In common with every sound Churchman, I regret even the appearance of parties in the Church, though I am persuaded the distinction between those which are supposed now to exist, is rather nominal than real. Among all the attempts to bring odium upon high Church principles, I have seen none so weak, and at the same time, vindictive, as

that contained in the following paragraphs, which I found in the Church Register, extracted from the Literary and Evangelical Magazine, published monthly at Richmond, and edited by the Rev. Dr. Rice, a distinguished Presbyterian divine.

"It has for some time appeared obvious to us that there is growing up a spirit in this country, which seeks for marks of distinction between itself and the mass of the people. As Infidelity is out of fashion, and Unitarianism is not popular to the South, there is a great demand, among people of a certain sort, (to use a phrase current among all good cavaliers ever since the 'merry days of King Charles,') for a 'religion fit for a gentleman.' There is, also, among many of our republicans, a passion for ceremony, for pomp and show in religious worship. Others, moreover, too indolent, too much devoted to the world, to secure scriptural evidences of their being in a state of salvation, are willing to look to their priests for assurance. High-church notions, then, do not sink under the influence of public opinion. It is necessary to make efforts to pull them down.—The interests of the church and of the country require it."

"We will say that when high church principles were first broached among us, we thought that it was perfectly a work of supererogation to undertake to oppose them; that in *this country* their very extravagance, their opposition to the genius of all our political institutions, their obvious tendencies, would at once put them down. *But they are growing.*—Their influence is felt even by Evangelical men. Young preachers who turned out warm hearted

and liberal, are gradually screwed up to notions and feelings high enough to please a diocesan bishop."

Now Mr. Editor, I have no design of entering into a discussion of high Church principles, or even of stating what those principles are, though it might, perhaps, serve to shew that, primitive and evangelical in their nature, they deserve not to be proscribed, in a spirit so bitter and merciless. My object is rather to give your readers, by quoting these passages, a practical illustration of the sort of feelings which are cherished in a certain quarter towards Churchmen, and of the low means which are sometimes adopted to bring the sentiments, which are dear to them, under odium. Every good man will regret the spirit so clearly manifested in these extracts, as tending to destroy that harmony and *good will and liberality* which we should be glad to see cherished universally, and especially among different denominations, not only in *profession*, but in practice.

But in noticing these extracts, I had it in view to advert to a fact, stated by the reviewer, incidentally indeed, but one which seems to have greatly disturbed his mind, and given a powerful excitement to his sectarian feelings and fears. "High Church notions then do not sink under the influence of public opinion. It is necessary to make efforts to pull them down. The interests of the Church and of the country require it. When high Church principles were first broached among us, we thought that it was perfectly a work of supererogation to oppose them. *But they are growing.* Their influence is felt even by evangelical men.—

VOL. V.

Young preachers who turned out warm hearted and liberal, are gradually screwed up to notions high enough to please a diocesan Bishop." The fact is, as Dr. Rice apprehends—the Church is growing. It is rising into importance. It is taking that stand in the opinion and affections of our countrymen, which is due to its pure faith, its rational, sublime and evangelical worship, its primitive and apostolical rites, and the divine constitution of its priesthood, to which no other communion has an equal claim; and which will be more and more yielded by reflecting and intelligent Christians. No small number of young preachers, captivated by the beauty of its worship, and convinced by the evidences of the purity of its doctrines, and the divine appointment of its ministry, have been led, by a high sense of duty, to abandon the systems in which they were educated, and to join a church venerable for its antiquity, and commending itself to their affections by its primitive character, and to adopt notions not the less true, *surely* for being such as would please any diocesan Bishop in America, than whom no divines have higher claims to be considered evangelical, or sustain a more exalted character for talents, learning and piety.—Men of distinction, of talents, of learning, it is true, and we would believe of piety—in many instances we know of deep and ardent piety, and we rejoice in the fact, not only think well of the Church, but consider it the best adapted to the wants of men in every condition, to the honour of God which is due from his rational creatures, and to the preservation and progress of pure and undefiled Christianity.—The fact was known to the Reviewer. He was alarmed, that what he

terms "high Church notions," instead of sinking under the influence of public opinion, were constantly gaining in the public opinion:—and to such an extent, that he declares it necessary to make efforts to *pull* them down. I do not fear these efforts—their tendency will be to excite more attention to the Church; and we know well the general result of such attention.—Many will be led by these efforts to investigation, who, but for them, would have remained satisfied, possibly, with an erroneous faith, and out of communion with God's visible Church;—and the Church asks for her claims, only a spirit, desirous of knowing the truth, and capable of enlightened investigation, and a judgment unbiassed by prejudice. And I consider the manner in which Dr. Rice has agitated the subject calculated to lead to this, though I regret the want of liberality, and the evidences of a bitter and vindictive Spirit, so manifest in these short paragraphs.—It shows a temper at variance with that good will, which we ought to bear to each other, and with the benignant spirit recommended by the precepts and by the example of our Saviour. IGNATIUS.

For the Churchman's Magazine.

To the Editor,—

I read Mr. Cooper's declaration concerning the Church, with much pleasure; with the exception only of one phrase, probably inadvertent on the part of the writer. It is a part of a parenthesis, and is as follows, "(for she [the Church] is a human institution.)" Your readers probably are not aware that this distinguished divine adopts this language, not in relation to the

Church itself, abstractly considered, but as established by law in Great Britain, and forming a part of the constitution of the country. In this respect, and in no other, does Mr. Cooper consider the Church imperfect, because a human institution. Separate from the civil establishment, I have no hesitation in saying, that he considers the Church, its orders of the Priesthood, and its ordinances, of divine institution. It is not my intention to discuss this point. In the abstract, there are very few Christians who believe the Church an human institution. I grant that it is made so, by several denominations, in practice. But no one who reads the declarations concerning the Church, in the New Testament, can entertain a doubt that it is a divine institution. It was instituted by our Saviour, and its officers and ordinances were appointed by him. The Church is as much a divine institution, as the covenant of grace, or the sacrifice for the sins of the world.

BOWDEN.

For the Churchman's Magazine.

MR. EDITOR—I observed a few days since, an advertisement of a translation of Chrysostom's excellent work on the Priesthood, by the Rev. Henry M. Mason, of Fayetteville, North-Carolina. I am glad to learn that this valuable work has been rendered into English. If it be well executed, Mr. Mason will deserve the thanks of the American Church. Neither the original work, nor any translation, has been accessible by the clergy generally of this country. No one can have looked into the original without having admired the good sense, the

ardent piety, and the eloquence of the author. I hope the clergy of the Protestant Episcopal Church will soon add this primitive exhibition of the various offices of the Priesthood to their libraries—for I am certain, that in a good translation, no clergyman can read it without pleasure and profit. I speak only of the translation, because, the various and arduous duties of the ministry, leave the clergy little leisure to cultivate an acquaintance with the original, and their limited resources do not admit of the expense attending the purchase of such works.

BOWDEN.

From the Church of England Magazine.

TRIALS FROM A COUNTRY HOUSE.

Sir,—I have sometimes thought that a plain story like mine might do good to others, and prevent them from falling into those mistakes, under the effects of which I now suffer.

I am, Sir, a tradesman, living in London. I received my education at a common school near town, and was at the usual age put out apprentice. I was too hard-worked during my apprenticeship, and too closely confined, to get into much mischief; and as I had very little pocket money, I was forced to resist the temptation of going to tea gardens and places of that kind on a Sunday evening, and soon fell into a way of going with one friend or relation or another to different places of worship. Here I heard a great deal, and was sometimes affected or alarmed at what I heard; but, generally speaking, I thought little about the matter, employing the time when the minister was at

prayer in looking about me, and then joining with some earnestness in the singing; for I always was fond of music, and, having a tolerable voice and ear, met with more praise than I deserved.

When I was out of my time, I became a journeyman, and being a pretty good hand at my trade, in which good workmen are well paid, I soon found myself in very comfortable circumstances. I did not now spend my Sundays quite so well, and perhaps might have fallen into wretched ways, if I had not suffered so much from one or two acts of intemperance as to make me feel the folly and misery of sin, even when I had little fear of God before my eyes.

After a time I married, and my wife being a prudent woman we went on very comfortably; and before long I set up for myself.—We had not much religion, but used generally to go either to church or chapel once a day, come home to a good dinner, and then take a long walk. As, however, our family increased, my wife often could not go out of a morning; and, as I always felt somewhat wrong if I did not go to a place of worship, I went generally by myself in the morning, and with her at night, and my Sunday walks were gradually given up.

About nine years ago, Sir, I moved to a different part of the town; and my wife, who had profited more than I had by the means of grace, and by those trials which the weaker vessels are called to endure—for we have had several children, and lost some of them after suffering a great deal;—my wife, I say, became very anxious to sit under a gospel ministry, and after looking around the neighbourhood in vain for some time, all the

churches and chapels being so full that we could not get a seat, we at length found a place where we and our family could attend. I must own, Sir, I was soon impressed in a way I never felt before, and my wife was still more affected. Her alarms and fears, which were at one time very great, were soon removed; and her delight in hearing the word, and her attachment to the minister was more than I can describe. We were led to set up family prayer, to engage in missionary and bible societies, and to assist various charities which our minister patronized.

We had been, Sir, for some years in the habit of taking a lodging a few miles out of town in the hot weather, where my wife and children used to be, to whom I used to go down two or three times a week, and where I generally spent my Sundays. After our eyes were opened, Sir, we found that this mode of spending Sunday was not profitable, and so my wife and elder children used to come to town on Saturday night, and we generally walked out together on the Sunday evening and called at — chapel in our way. Three years ago, Sir, I met with a very pretty cottage, which we liked; and on calculating the expense, I found it would be nearly as cheap to have it altogether as to hire a lodging for the summer, and in consequence I bought the place. We went to it with great pleasure, and were quite happy. When Sunday came, however, we found the same objection as in our lodging, with this additional inconvenience, that my wife could not very well walk the whole distance to or from town. We soon found a place of worship within a moderate distance, at which the church prayers were read, and

where things did not seem much different from the church except that there was not that air of devotion we usually see in the Establishment—the people coming in all prayertime, and looking about, or sitting while the hymns were sung, and the minister never coming into the chapel till the prayers were over, and then making a prayer as long as if nothing had been prayed for before. I must own I was struck with his preaching; there was more originality and more animation than I had been used to. He told us many anecdotes, and entered much more into philosophy and criticism than I expected at Meeting, and I thought I could not do better than take a seat for the season, to which my wife agreed, tho' she was not quite so well pleased with the minister as I was, and thought his sermons did not come so close home as those of our own pastor.

After we had taken a seat at the chapel, the minister soon favoured us with a call.—We found him a very agreeable and interesting man. He spoke in high terms of the church, commended the character and sentiments of our own pastor, expressed his admiration of his writings, and wished that such a minister was in every church and parish in the kingdom. He explained in the course of conversation some of the things which we had felt unpleasant at his own chapel; saying, that as many of his congregation were rigid dissenters, they were accustomed to stand when they prayed, and sit when they sung; that their looking about them did not disturb their minds so much as we thought it would—but that, as posture was nothing and devotion every thing, he wished every one to sit, stand, or kneel,

as he could be most devout. He also explained his reasons for adopting a long prayer before sermon, as being both agreeable to his people, and enabling him to introduce cases for which the liturgy had not provided.

This call was soon repeated, and my wife and family became warmly attached to their new minister. A difficulty however soon arose in our minds : we had been in the habit of attending our monthly sacrament, and when the time came round I rather wished my wife and elder children to go to London on Saturday evening, and attend our own place. My wife however thought this would interfere with our quiet, and we agreed to stay in the country. The Lord's Supper was administered at the meeting in the afternoon, and my wife and I staid as spectators. This brought another call a few days afterwards, wherein the dissenting mode of administration was explained : the minister spoke more decidedly than I had before heard, and appealed to many learned books with which I was not acquainted, but from which he made out that their practice was more agreeable to that of the early Christians than our own. I own I was not convinced ; but in the course of the following month my wife had several conversations with the minister and some of our new fellow-worshippers on the subject, and was at length induced to express her wish of joining in the ordinance with them, which was, on their part, conceded without stipulating for any formal admission as a member of their church, in consequence of our being stated communicants with one so well known and highly esteemed as our own minister.

Things went on thus, Sir, during

the summer, and late in the year the family returned to town, and all went to our own place on the ensuing Sunday. We had now been absent five months, and we all found a very great change. Our old minister was still at his post, and our old friends and fellow-worshippers in their places. But the service appeared dull. The congregation was so still that my wife felt quite melancholy. The singing was not so lively we thought as it used to be ; and the sermon had little in it but what we had heard before. My wife complained louder than I liked, before we left the seat, how cold and dull it was ; and when we came home could scarcely speak with patience of some of our friends, who, after congratulating us on our return, expressed their delight with the sermon as eminently faithful, experimental, and useful. I am not, Sir, a man of many words, and my business prevents my having much time for reading ; while my wife, having now daughters grown up, who ease her of much family care, has plenty of opportunity, and is very fond of reading : I therefore always feel that on these points she knows more than I do, and I therefore said little on this occasion.— We went to our old place again in the evening, and twice on the following Sunday—my wife making the same complaints, in which my elder children joined, and I feeling not very comfortable : for though I really could not find any fault in the sermon, yet it stirred up some fears and anxieties in my own mind, which I had not felt under the preaching of our country minister.

I was however much concerned the next Sunday morning, to find that my wife did not intend to go to our own place, but wished to hear another minister. I would

not however go with her, but taking all the family, except my eldest daughter, who accompanied her mother, I went and heard from our old pastor a most affecting discourse, on Joshua's resolution, "As for me and my house we will serve the Lord." My wife chose again to be absent in the evening, while I heard a striking appeal from, "Stand in the old ways, and see and ask for the old paths," &c. I would have given any thing if my wife had been with me; but when I attempted to talk of what I had heard, at supper time, she replied, Oh, we know all that he would say on that subject; or if not, we can at any time read it in his book.—She and her eldest son and daughters then proceeded to converse on what they had heard, which led to a long and curious discussion as to whether the days of creation were the same length as days are now, or six thousand years a-piece; and when I endeavoured to give the subject a turn, by reminding them of how little importance the question was to us, and suggesting that as the day was now far spent, we should call our family together to prayer, I received a rebuff which was to my feelings most painful, but in which my wife and three eldest children joined.

After they had gone up stairs, I took down the book to which my wife had somewhat scornfully referred. I read it till a late hour, and recollected the heavenly conversation which my partner and I had over it, when first it was given to us by our affectionate pastor. It did not excite the pleasing feelings which it had formerly; nay, on some points, it made me feel very uncomfortable: but it discovered to me a great deal of which I was not aware. I felt I had gone very far

from God, and that the world had got much hold of my mind. I felt that both I and my family had been very remiss in our devotions; that we had talked too much about religion, and been too little religious; that we had sought amusement in sermons rather than edification; and I no longer wondered at the close and heart-searching sermons of our faithful pastor appearing harsh and severe, after we had been so long accustomed to smooth and entertaining preaching.

I have since gone on with the inquiry; and have had many painful emotions and severe family trials. The more I see of my own minister, the more I love and admire him. He is faithful and affectionate; disinterested and yet prudent; independent but not proud. I find him at the sick bed of the poor, while declining invitations to the dinners of the rich; if I or any of my family are ill, he comes as soon as he has the least idea of it, and though he cannot but know that my wife and children are not the stated attendants they once were, he never alludes to the painful subject, but endeavours to lead our minds to better things.

Meanwhile I am in a painful situation. I have still the house at —, and cannot part with it without endangering domestic harmony. Not that my wife is so much attached to M. — as formerly, for I perceive there are other preachers who seem to be preferred.—But as I have deemed it my duty to spend the Sunday mornings in town, she is enabled with less interruption, and without any remarks to change from one place to another as she pleases. For here, Mr. Editor, is one evil which has arisen, namely, a love of change, something like what the apostle

calls itching ears. My wife and my elder children have all contracted this unfortunate propensity, nay I find that they cannot agree long to which place they shall go, and I often discover when I reach home on Sunday evening, that my wife and three elder children have been to different places, and it not unfrequently happens that my son and his elder sister will walk together to town in order to hear different preachers.

We cannot now therefore be any longer said to dwell together in unity. Every one has a Psalm, or a Hymn, or an interpretation, and I am afraid we are in danger of belonging to as many churches as we are members in family; nor should I wonder if some of my children belong to one place in the morning and another in the evening. I feel, Sir, that these divisions lead to serious consequences. My son appeared a long time diligent and attentive to business. We used to leave work at eight o'clock.—Our shop and every thing was arranged by nine, when we had supper, and prayers, and a pleasant conversation, and then to bed. He is now anxious to leave business at seven, or still earlier, if any popular preacher is to be heard; and even if I am out of the way, he will go, though in our business, where we have many articles of value about, some responsible person should always be in the way, or else we are in danger of spreading a temptation before a poor mechanic, and eventually of losing our property. Add to which, he often comes home late, for after having attended meeting or assisted at Bible and Missionary Societies, he not unfrequently goes to supper with his friends, and is thus not able to be up in time for the workmen in the morning, nor does he

appear at all concerned at compelling me to be in the workshop at six or seven in the morning to supply his place, and when I once asked him whether this was honoring his father, he gave me no answer, but walked away and staid out two hours longer.

Indeed I find this association with persons of a different communion has very much injured the principles of my family; a spirit of independence has grown up among them; and there seems little sense of obligation to the performance of what I have thought very clear duties. One of my daughters became very much attached to a young man, an occasional preacher, who had no means whatever of supporting himself or her; and my wife and other children winked at their courtship, and contrived to deceive me for a long time; nor do I know where this would have ended, had I not found an elderly gentleman, a relation of the young man, who convinced him that even should I succeed in raising him £500 out of my business, they must still be very poor and miserable, while I could hardly spare so much without wronging my other children; this made my young man cool, but I have great reason to fear the disappointment has very much injured my daughter's health, and made her look upon me as her enemy; whereas, I am sure I should very much rejoice to see her settled in life with any one who I thought would be a good and kind husband, and who had a fair prospect of keeping her and her children from want.

I dont know Sir, whether you will not think me very tedious, but I hope this history of the troubles I have fallen into by a little imprudence may be a warning to others. Had I my time to come

over again, I should always look out for a house or a lodging in a place where the gospel is preached in the establishment; and if I could not find such a place I would stick to my old custom of coming in every Saturday night and going to my own church at least once on the Sunday. Indeed when I reckon up the additional expense of seats at two or three places of worship; the being called upon for subscriptions for the ministers and charities belonging to those places, &c. I find that if I had hired a coach every Sunday from my country house to town and back again, it would have cost me very little more than I have now paid; but if it had cost me £10 a year more, I am sure it would have been money well laid out, for I fear that my oversight has brought my family into a state which bodes nothing but trouble and vexation as long as I live; especially as I perceive my two younger children have learnt that they are to think for themselves, and have picked up some arguments against the church to which I belong, and which I find are taken from a book that the dissenting minister secretly put into the hands of my wife the second summer she was in his congregation, and which was carefully concealed from me.

I hope Sir, I know that we ought to obey God rather than man; and if my wife or children could tell me of any one false doctrine preached by our minister, I should think it right to attend to them; nay, if I found they really profited by going to other places I should think less of it; but Sir, they and their favorite ministers all allow that our old pastor preaches the truth. I find many holy walkers in his congregation, and his people are serious

and loving Christians. Whereas I cannot but fear that my family are making religion consist in hearing sermons rather than walking according to them; in disputing about doctrines, rather than practising duties; in singing hymns rather than in prayer, the study of God's word, and a meek and loving spirit and temper. Sure I am that neither my sons nor daughters are so diligent as they used to be, nor so dutiful to me or their mother; nay I think they behave worse to her, though she is of their sentiments, in general than to me; and I am clear that they are far more proud, more self-indulgent than they once were, and less willing to go out of their own way to do good than formerly; if therefore it is true that by their fruits ye shall know them, I cannot help fearing they are deceiving themselves. May God show them where they are wrong, and make them repent.

If, Sir, my case should make any person cautious how for the sake of ease and pleasure they allow themselves or families to go to places where they are in danger of contracting an itching ear, I shall hope that my trials and misfortunes have not been in vain.

I am, &c.

JOHN FAIRLY.



Censure and Praise.

He is a great and self-poised character, whom praise unnerves not; he is a still greater one who supports unjust censure; but the greatest is he, who, with acknowledged powers, represses his own feelings, and turns to use undeserved censure.

ECOLESTIASTICAL INTELLIGENCE.

We have read the following article with much interest. Dr. Adam Clarke has before expressed the highest opinion of the excellence of the Liturgy. We here find him expressing great pleasure on witnessing its introduction into a Methodist chapel, and an ardent wish that he might live to see it adopted in every place, where the Methodists have a morning service. We have taken it from the National Intelligencer. It was originally extracted from an English paper.

Re-union of the Methodists.—*New Wesleyan Methodist Chapel.*—This beautiful and truly magnificent edifice in Tiviot Dale, was opened for divine service, on Sunday and Monday, the 10th and 11th inst. Under the chapel two large rooms are prepared for the use of 800 children belonging to the Methodist Sunday School and an additional gallery erected in the chapel for their accommodation during the hours of public worship. Public worship commenced at ten o'clock on Sunday morning. The *Liturgy of the Church of England*, which is to be regularly used as a part of the morning service, was read in a most impressive manner by the Rev. R. Newton; after which the Rev. A. Clarke, LL. D. delivered a truly excellent sermon, in the course of which he stated *the very great pleasure it afforded him to witness the introduction of the Liturgy in that place*, and expressed his ardent desire that he might live to see it adopted, in every place where the Methodists have a morning service.

We are much gratified to have it in our power to call the attention of our readers to the following in-

VOL. V:

teresting paper, extracted from the Philadelphia Recorder, detailing the circumstances attending the formation of the Protestant Episcopal Sunday School Union, during the late session of the General Convention. We earnestly hope the Churches in Connecticut will one and all, without delay, organize Sunday Schools, or Sunday School Societies, in connection with the General Institution. Should this be the fact in Connecticut, and in every other Diocese, this institution will soon become splendid and powerful. We anticipate great benefits from this measure.

General Union of Episcopal Sunday Schools.

On Saturday evening, Nov. 11th, 1826, a meeting of members of the General Convention and others friendly to the objects and designs of Sunday Schools, assembled in St. Peter's Church, for the purpose of devising a method of concentrating and aiding the operations of Sunday Schools and Sunday School Societies in the Protestant Episcopal Church. The Right Rev. Bishop White was requested to take the chair, and the Rev. Theodore Edsen was chosen secretary. The Rev. William H. De Lancey explained the objects of the meeting, and moved the appointment of a committee to consider the expediency of forming a General Protestant Episcopal Sunday School Union; and in case it should be deemed expedient, to report a constitution for such a society. The motion having been seconded by the Rt. Rev. Bishop Hobart, was carried, and the Rt. Rev. Bishop Hobart, Rev. Dr. Wyatt, Rev. Dr. Gadsden, Rev. Mr. Croswell, Rev.

Mr. De Lancey, Rev. Mr. Edsen, and Hon. Nathan Williams, were appointed.

On Tuesday, Nov. 14th, an adjourned meeting was held in St. Peter's Church, when the committee reported, that it was expedient to form a General Protestant Episcopal Sunday School Union Society, and presented a plan of a constitution; which, after being read and discussed article by article, was unanimously adopted. By this constitution the Society consists of the Bishops and of the Clerical and Lay Deputies to the General Convention, and of the members of such Sunday School Societies, and of the Clergymen of such particular Sunday Schools as may become auxiliary to the society, by paying *two dollars* into its funds, by sending to it a copy of their constitution, and a list of their officers, and by making an annual report to it. The Presiding Bishop is ex-officio President, and the other Bishops are ex-officio Vice Presidents of the Society. Its business is to be conducted by a Board of Managers, consisting of the President, Vice Presidents, a Secretary, a Treasurer, fifty Clergymen and Laymen to be chosen at the triennial meeting of the Society, and such of the Clergy of the place in which the Society is located, as may have Sunday Schools in connexion with it. An Executive Committee consisting of the Bishops and seven other members of the board of managers, appointed by the board, are to transact all such business as may be committed to them by the board, and report their proceedings annually, or oftener if required, to the board. In both the Board of Managers and the Executive Committee, the votes may, if required, be taken by orders, a majority of each

order being then necessary to give validity to any act. The Board of Managers shall have authority to recommend a system of General Sunday School Instruction, and the books and tracts necessary for carrying such system into effect. Sunday School Societies, or particular Sunday Schools contributing to the Society, are to be entitled to receive to the amount of their contributions in books or tracts, recommended by the Society, at the lowest rates of printing, &c. Contributions, donations and bequests may be received by the Society for any specifically designated purpose; or, if no object is designated, for the publication of books and tracts under the direction of the Board of Managers. A Permanent Fund is to be established from contributions for that specific purpose, the interest of which is to be subject to the application of the Board of Managers for the objects of the Society. All Sunday Schools and Sunday School Societies in connexion with the Society must make an annual report of the state of their schools or societies, by the 1st day of June, in each year, to the Secretary, from which the Executive Committee shall prepare a report to be submitted to the Board, and after receiving their approbation, to be circulated as they may direct.

The general meetings of the Society are to be held triennially, at the time and place of meeting of the General Convention; when the board of managers shall make a report of their proceedings, and the election of officers shall take place. The Board of Managers and the Executive Committee may meet as often as circumstances require, in the city of New-York.

After the acceptance of the Constitution, it was resolved, that the

proceedings of the meeting and the Constitution should be published by a Committee appointed for that purpose, who were also directed to prepare and publish a circular explaining and enforcing the objects of the Society, and to nominate the Clergymen and Laymen who are to constitute the first Board of Managers of the Society, and to take such other measures as may be necessary and proper for the organization of the Society.

The Committee who drafted the constitution with the addition of the Rev. J. Montgomery, and the Rev. J. Kemper, Mr. W. Robinson, and Mr. W. R. Whittingham, were appointed as a committee to publish the proceedings, appoint officers, &c.

W. R. Whittingham, of New-York, was appointed Secretary.

The extraordinary unanimity with which this important institution has been formed, may be regarded as a most favourable omen of its future success and extensive usefulness. May the blessing of God attend the exertions of its friends, which are pledged to put it into immediate and efficient operation. It is understood that preliminary arrangements are already in progress, and some official communications on the subject may very soon be expected from the Committee to whom they are confided.

From the Church Register.

The Treasurer of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States, acknowledges the receipt of the following sums, from 26th September last, viz :

Oct. 7. Donation from children of small Sunday school, at Unionville, Montgomery

co. Pa. for Green Bay Mission, - - - \$1 00

Nov. 2. Donation from Auxiliary Missionary Society of Christ Church, Philadelphia to be applied to the education of a female child, to be called Mary Fletcher, 15 00

2d. Donation from a lady in Winchester, Va. to be applied to the education of a boy at Green Bay ; by hands of Rev. G. Boyd, - 15 00

7th. Collection made in the parish of Trinity church, New-York, - - 107 00

Collection made in the parish of St. Paul's Church, N.Y. both received from the Rt. Rev. Bishop Hobart, 93 00

Donation from the ladies of Trinity Church, Geneva, N. Y. by Rev. Mr. Clarke, 5 00

Subscription from Rev. T. Clowes, of Maryland, 4 00

Donation from the Auxiliary Missionary Society of Christ Church, Middletown, Ct. 62 00

Donation from the Auxiliary Missionary Association of St. Peter's church, Perth Amboy, - - 28 00

Donation of a lady of St. Peter's church, Perth Amboy, both received from Rev. J. Chapman, rector, 12 00

10. Donation from the Ladies' Sunday School Association of Hartford, Ct. 20 00

Donation from the Hartford Auxiliary Missionary Society of the Protestant Episcopal Church, received from Geo. Beach, Esq. Treas. 210 00

11. Life subscription from Stephen Warren, Esq. of Troy, N. Y. - - - 30 00

Donation from the Troy Female Industrious Society, to be applied to the education

- of a child at Green Bay, to
be called Phebe Warren, 15 00
13. A life subscription from
John Gray, Esq. of Tra-
veller's Rest, near Freder-
icksburg, Va. received by
hands of Rev. Dr. Milnor,
of New-York, - 30 00
14. A collection made in St.
Peter's church, Philadel-
phia, when a sermon was
preached by Rev. Dr. Wil-
mer, - - - 102 24

\$759 24

THOMAS HALE, *Treasurer.*
Philadelphia, Nov. 14, 1826.

The following extracts are taken from the Church Register. We should be glad to see our parishes generally imitating the example of which we have an account in the first extract. The second relates to the state of religion in Tennessee, and we trust it will be read with great interest by the friends of the Domestic and Foreign Missionary Society, and prompt them to new and greater exertions to increase the funds, and extend the usefulness of that noble institution. This Society has sent a clergyman of our Church, as a Missionary, with instructions to survey the state, and take up his residence "wherever there was probability that his labours would be most needed and valued." The fact is one which we deeply lament, that fields for usefulness are constantly opening before this Society, which it is unable to occupy, in consequence of its limited funds. It is a subject of deep mortification to every zealous Churchman, that this institution receives so little patronage from members of our communion. We pray God that this Society may

be dear to them, and that it may receive from them more and more undivided and liberal patronage.

GENERAL MISSIONARY SOCIETY

Extracts of letters to the Corresponding Secretary of the Executive Committee of the Domestic and F. M. S. of the Protestant Episcopal Church. Published by order of the Committee.

From a clergyman in the state of New-York, dated Nov. 1st.

"I have the gratification to inform you that the ladies of Trinity church, in this village, have contributed the sum of \$50 to constitute me a Patron of the Domestic and Foreign Missionary Society.—Enclosed is a draft for the sum.—Will you please to acknowledge its receipt in some form which may be entered on the minutes of our Missionary Association. It would be gratifying to be favored with a copy of the proceedings of the Society, as I devote the first Wednesday evening in each month with a view of conveying Missionary information, and of promoting a Missionary spirit among my people; and I entertain strong hopes that what is now enclosed is but the earnest of an annual offering to our General institution. With every prayer for its prosperity, and the welfare of its officers and members, I remain, &c."

From a lay gentleman in Tennessee, dated Nov. 1st.

"When I reflect upon the sad state of the Church of the living God amongst the numerous and interesting people in the west, I am lost in astonishment at their alarmingly destitute condition. Large sections of country may be found, including an extensive and respectable population, who have not since

their settlement enjoyed the blessings of a regularly preached gospel. Here we find many families without the word of God. Here we find a numerous people without grace in their hearts, and nearly destitute of the ordinary means of grace. In place of keeping the Sabbath day holy they are found bold in profaning it. Being deprived of the rich privilege of assembling themselves together every Lord's day, and hearing the faithful minister of Jesus preach to them the glad tidings of salvation, they become unmindful of their duty, and are found guilty of spending this day not only in idleness but in open dissipation. And even in the metropolis of the state the Episcopalians have no house for worship—neither have they a clergyman,—the few that are communicants have mourned day and night, that they have been so long, so very long, deprived of the glorious and heavenly privilege. This indeed is to me, as to them, a very great deprivation: and it is a matter of great uncertainty when we shall be blessed with a minister of our Church duly authorized to administer to us the most comfortable communion of the body and blood of Christ. We desire our brethren in the East to pray for us, that we may have more grace, and that God would speedily send a labourer amongst us, and we most earnestly beg in behalf of our more destitute brethren in the interior of this state, not only your prayers, but your charity. Even one faithful missionary, supported among them for a few years, would be of high importance, and effect the salvation of immortal souls, who now from their neglected state, and proneness to sin, are living not only regardless of their duty, but in open

violation of the commands of God. I feel the deepest interest in behalf of these our fellow beings, who are without a preached gospel, many of whom are warmly attached to that Church, which for her purity of doctrine, and sublimity of worship I love and admire—that church, in the bosom of which our more favoured brethren in the east have almost fallen asleep, regardless of the wretched and starving condition of multitudes abroad.

In Nashville and its immediate vicinity there are about forty families attached to the Episcopal Church, many of whom are among our most respectable and wealthy citizens. Ten persons have made a public profession of their faith in Christ, and must be considered as so many communicants. We have organized ourselves into a church, under the name of Christ Church, and have elected two wardens and six vestrymen. The lower part of the masonic hall still serves our little band as a place for worship. A meeting of the wardens and vestry will be called in a few weeks to appoint a committee for making an effort to raise funds for the erection of a church. Although a church is greatly wanted, still we are in greater want of a settled minister. Could we be blessed with a man of religion and zeal, who would devote his whole time to this place, not a doubt remains but we should soon have a house for worship, and a numerous congregation of regular worshippers. But, alas! when will these things be so? The Rev. Mr. Otey, in deacon's orders, removed from North Carolina and settled in Franklin, 18 miles from Nashville, in January last, where he has taken charge of an academy which is of much promise. Since Mr. Otey's settlement in this State he

has performed divine service in Nashville a part of his time—the balance at Franklin and Columbia, at both of which places churches may be organized.

The western district is a wide extent of rich land, situated between the Tennessee and Mississippi rivers, which has mostly been settled within the last four or five years, and principally by emigrants from Virginia and North Carolina, many of whom have been raised in, and are warmly attached to our church, and are excessively anxious to enjoy the benefits of her ministry. In place of the forest trees towns are rapidly growing up. It is stated that a number of families are settled so contiguous to each other, that a church could soon be organized, and they would contribute towards the support of a minister. If these people may not ask and receive aid from the Missionary Society, I know not what people may. Settled in this district is a population of more than one hundred thousand precious souls, and but three or four (presbyterian and methodist) ministers.

I was greatly pleased, a few days since, in reading in the Recorder a circular from the Executive Committee of the Domestic and Foreign Missionary Society. It is high time the Episcopal public should be roused up. The domestic wants of the Episcopal church are great and urgent. Would to God! that Tennessee might be blessed with one missionary. Should each Episcopal clergyman, in the United States, with the sanction of his bishop, immediately make a collection to aid the funds, and as a further promise, form a parish auxiliary society, what a glorious door would be thrown open for sending the preached gospel to those who have long

been looking in vain for help!—The faithful fervent prayers that are made in behalf of our suffering brethren will not be unheard. Our God is now carrying on the work—it is rapidly progressing, and soon, I trust and pray, means, ample means, will be furnished by Episcopalians for carrying the objects of the Domestic and Foreign Missionary Society into successful and active operation. Then shall the inhabitants of this land rejoice, and this barren wilderness be converted into fruitful fields—then shall we all unite in giving “glory to God in the highest.”

ALTERATIONS OF THE LITURGY.

It will undoubtedly be a matter of surprise to our readers, as it was to us, that the late General Convention agreed to submit the following alterations to the several diocesan Conventions, for their approbation; and especially that this measure should have come from the house of Bishops—but we are not prepared to say that we are displeased with the proposal to make these, or even more important alterations, because it will answer at least one good purpose: it will shew the difficulty, and we believe the impossibility, of making any alterations which will give universal satisfaction. The alterations relate to parts of the Liturgy, to which exceptions have been most frequently expressed, and from what we have already perceived, we have no hesitation in saying, that no one of them will receive general approbation. We are not opposed to alterations which may give general satisfaction, or tend to promote the welfare of the Church; but we confess ourselves to be among the number of those who believe that no such alterations can

be made. It may be desirable to shorten the service, in these days, when the fire of devotion can scarcely burn one hour and a half; but shall we touch the portions of God's word which constitute the annual course of public instruction? and yet this is almost the only part of the Liturgy which admits of abbreviation. Does the word of life, after having preserved the integrity of our doctrine, and built up the Church on our most holy faith, for a period of near three hundred years, constitute too large a portion of our regular Sunday instruction? Still, in the abstract, we are not opposed to alterations; but the difficulty of making those which shall give universal satisfaction, or of fixing upon any point beyond which they shall not be made, meets us on every view in which the subject can be presented.

"The House of Bishops propose the following preambles and resolutions to the House of Clerical and Lay Deputies:

The House of Bishops, deeply solicitous to preserve unimpaired the Liturgy of the Church, and yet desirous to remove the reasons alleged, from the supposed length of the service, for the omission of some of its parts, and particularly for the omission of that part of the Communion office, which is commonly called the *Ante-Communion*, do *unanimously* propose to the House of Clerical and Lay Deputies, the following resolutions, to be submitted to the several State Conventions, in order to be acted upon at the next General Convention, agreeably to the VIIIth Article of the Constitution.

1. *Resolved*, That in "The order how the Psalter is appointed to be read," the following be added

to the 4th paragraph—"or any other Psalm or Psalms:"—so that the whole paragraph will read as follows: "The Minister, instead of reading from the Psalter as divided for daily Morning and Evening Prayer, may read one of the Selections set out by this Church, or any other Psalm or Psalms, except on those days on which 'proper Psalms' are appointed."

2. *Resolved*, That in "the order how the rest of the Holy Scripture is appointed to be read," the following be inserted after the 5th paragraph. "The Minister may, at his discretion, instead of the entire Lessons, read suitable portions thereof, not less than 15 verses.—And on other days than Sundays and Holy Days, in those places where Morning and Evening Prayer is not daily used, he may read other portions of the Old and New Testament, instead of the prescribed Lessons; it being recommended that, unless circumstances render it inexpedient, on the stated Prayer Days of Wednesdays and Fridays, the Lessons for those days, or for one of the intervening days be read.

The Bishops, in the use of the office of Confirmation finding that the preface is frequently not well suited to the age and character of those who are presented for this holy ordinance, *unanimously* propose the following resolution:—

3. *Resolved*, That after the present preface in the office of Confirmation, the following be inserted, to be used instead of the former, at the discretion of the Bishop.—"It appears from Holy Scripture, that the Apostles laid their hands on those who are baptized, and this ordinance styled by the Apostle Paul, the 'laying on of hands,' and ranked by him among the princi-

ples of the doctrine of Christ, has been retained in the church, under the name of *Confirmation*, and is very convenient, and proper to be observed, to the end that persons being sufficiently instructed in what they promised, or what was promised for them in their baptism, and being in other respects duly qualified, may themselves, with their own mouth and consent, openly before the church, ratify and confirm the same, and also promise, that by the grace of God, they will evermore endeavour themselves, faithfully to observe such things as they, by their own confession, have assented unto.

And to correct the injurious misapprehension, as to the meaning of certain terms, in the first collect in the office of confirmation, the Bishops unanimously propose the following resolution,

4. *Resolved*, That after the first collect in the office of Confirmation, the following be inserted, to be used at the discretion of the Bishop instead of the first collect, "Almighty and everliving God, who hast vouchsafed in baptism, to regenerate these thy servants, by water and the Holy Ghost; thus giving them a title to all the blessings of thy covenant of grace and mercy, in thy Son Jesus Christ, and now dost graciously confirm unto them, ratifying the promises then

made, all their holy privileges; grant unto them, we beseech thee O Lord, the renewing of the Holy Ghost; strengthening them with the power of this divine Comforter; and daily increase in them thy manifold gifts of grace, the spirit of wisdom and understanding, the spirit of counsel and ghostly strength, the spirit of knowledge, and true godliness, and fill them, O Lord, with the spirit of thy holy fear, now and forever. Amen."

And whereas, in the opinion of the Bishops, there is no doubt as to the obligation of Ministers to say, on all Sundays and other Holy days, that part of the Communion office which is commonly called the Ante-Communion, yet as the practice of some of the Clergy is not conformable to this construction of the Rubric on this point, the House of Bishops propose the following resolution,

5. *Resolved*, That the following be adopted as a substitute for the first sentence in the Rubric, immediately after the Communion office.

On all Sundays and other Holy Days, shall be said, all that is appointed at the Communion, unto the end of the Gospel, concluding divine service in all cases when there is a sermon or communion, and when there is not, with the blessing."

NOTICE TO READERS.

The present conductor of this work, takes this opportunity to express his thanks to his brethren who have assisted him by their communications, and to request that all articles designed for the next number, may be forwarded to him by the 15th of December. As it is understood to be the intention to commence a new paper, the first week in January, it is the wish of the conductor of this work, to publish the two remaining numbers before that period.

In relation to the several communications, it is deemed proper to state that the liberty is not considered as possessed, to refuse the insertion of any articles, unless there should be those which are grossly defective in style, or erroneous in doctrine—a circumstance not to be expected, on the plan which was adopted for the continuance of the work. It is thought that too large a space has not been devoted to communications, relating to the subject of Missionary funds.

THE

CHURCHMAN'S MAGAZINE.

THE UNIVERSITY OF CHICAGO

LIBRARY

1911

THE UNIVERSITY OF CHICAGO

THE
CHURCHMAN'S MAGAZINE,

NEW SERIES.

From April, 1826, to April, 1827.

EDITED BY REV. TILLOTSON BRONSON, D. D.

"The Church of the living God, the pillar and ground of the truth."

1 TIM. iii. 15.

"Contend earnestly for the faith which was once delivered unto the saints."

JUDE 3.

VOL. V.

MIDDLETOWN, CONN.
PRINTED BY STARR & NILES, FOR THE EDITOR.